29-7-

Thomas F. Tormey

from old Daniel Jackson
collection.

SCS #1249

The Mystery of Iniquity yet working
in the kingdoms of England, Scotland
& Ireland
published — 1643 —

(See p. 34 — 36 — for the Commission
by Chas. 1. 23 Jun. Oct 1. 1641)

29-7-8

THE MYSTERIE OF INIQVITIE,

YET WORKING

In the Kingdomes of ENGLAND, SCOTLAND, *and* IRELAND, *for the destruction of Religion truly Protestant.*

DISCOVERED,

As by other grounds apparent and probable so especially by the late Cessation in Ireland, no way so likely to be ballanced, as by a firme Union of England and Scotland, in the late solemne Covenant, and a religious pursuance of it.

ZEPH. 3. 3.4.5.

Her Princes within her are roaring lions; her Judges are evening wolves, they gnaw not the bones till the morrow.

4 *Her Prophets are light and treacherous persons: her Priests have polluted the sanctuary, they have done violence to the law.*

5 *The just Lord is in the midst thereof: hee will not doe iniquity: every morning doth he bring his judgement to light, he faileth not, but the unjust knoweth no shame.*

Printed at London by *A. B.*

29-7-9

THE MYSTERIE OF INIQUITIE,

Yet working in the Kingdomes of England, Scotland, and Ireland, for the destruction of Religion truely Protestant.

Ere there not a more then ordinary stupiditie possessing the hearts of men, which God usually permits as the fore-runner of heavie judgements, after so many reall and bloody demonstrations of a damnable designe upon our *Religion* and *Liberty*, it were the most unnecessary worke imaginable to publish written ones. But let this unhappy necessity be obeyed, and honest men bee perswaded a little to withdraw their thoughts from their perplexed reflections upon the businesse of *Hull*, and the *Militia*, and the *London Tumults*, (which are usually looked upon as the grounds, but never were other then occasions and advantages sought to throw us into this confusion which now *overspreads* the face of *England*, and, unlesse God *who casteth out the counsels of Princes, and takes the wise in their own craftinesse*, mercifully prevent, is like to *overwhelme it*) and apply

 themselves

themselves to a diligent observation of the *contexture* and *comprehension* of affaires, as they have beene these latter years managed by our Adversaries: That so comparing one part of their proceeding with another, and all with this proposed end of subverting the *Protestant Religion*, together with the *Subjects Liberty* (the *Elme* of that *Vine*) the impartiall and diligent Reader may discerne an evident conjuncture of *Jesuites, Priests, Princes, Prelates, Papists, Politicians, Atheists, profane*, and *ignorant persons*, for the ruine of that Religion to which some of them are *Professed Enemies*; others *Pretended Friends*, but which of them the most pernicious is hard to judge.

But, that no body may be wronged, this Heterogeneous number must, in reference to this great work, receive its proportionable distribution, and wee must not conceive all these equally engaged, or upon the same grounds. *Babel* is to be built, the *Architects* are the *Jesuites*, taking in some *Atheisticall Politicians* to their assistance, as *Surveyors* of the worke: *Princes* must finde the materials, as being made beleeve that the work is designed for the House of their Kingdom, and the honour of their Majesty. *Papists*, with the rabble of *superstitious* and *ambitious Clergy*, are the *daily Labourers*, the prophane and ignorant multitude are employed in the most servile workes, as Hewers of wood, and Drawers of water, and are now made to tread morter for this building moistened with their own bloud.

And because all these must bee presumed reasonable men (though the later sort are used as *natural bruit beasts, made to be taken & destroyed*) who though they are not so wise as to know what they do, yet must not be thought so foolish as not to know why they take this paines, different ends are held out. And therefore this great building is designed as a *Church* for the Papists Devotion, as a *Palace* for the Prelates ambition, as a *Castle* for the Princes power, and the rest have severall baits by these cunning Anglers cast out unto them, according to the variety of their disposition.

But lest I should seem rather to write then to reveale a Mystery, it will bee convenient to use all plainnesse of speech, that they who are concerned may discerne truth before it be beaten into their heads with a Poleax. First,

Firſt, I preſume it will be granted on all parts, that the Roman Strumpet is very induſtrious to corrupt the Earth with her Fornications, *Rev.* 19. 2. and hath to that end conſtituted a great Councell, *De propaganda fide*, as they call it, but rather, *De propaganda perfidia*, whoſe moſt vigilant Inſtruments and Emiſſaries are the *Jeſuits*, who have by their diligence obtained the honour to bee *Cupbearers* of this Wine of Fornication, and are juſtly accounted by us thoſe *Frogs, comming out of the mouth of the Dragon, the Beaſt, and the falſe Prophet, going forth unto the Kings of the Earth, and of the whole world*, *Rev.* 16. 12. Theſe men, as they compaſſe ſea and land, and have ſpread themſelves well nigh in all parts, ſo they have alwayes had a ſpeciall eye to the Kingdoms of Brittaine, it being doubtleſſe propounded to them, and all Romiſh Agents, as a piece of eminent ſervice, if by any meanes that might bee reduced to the vaſſalage of Rome.

And this is the ſecond ſtep which I think there will be no conteſting for, that the Romiſh Agents have been very earneſt and induſtrious in reconciling this Iland with the adjacent to their Religion; it being a ſervice which the Pope himſelf diſdained not to ſtoope to, in that Letter (yet uncontradicted) which hee writ to the Prince in Spain, now extant in the Engliſh tongue; where he deſires that the *Prince* of *Wales* might be brought back again into the lap of the Romiſh Church, and the *Prince of the Apoſtles* put into poſſeſſion of this moſt noble Iſle. Which deſires of the Pope have beene ſeconded with continuall endeavours of ſwarmes of Jeſuites and Prieſts reſident amongeſt us.

It being then granted, that ever ſince the Reformation there hath been ſuch a deſigne, it remaines to ſhew how it hath been proſecuted, and how farre it hath prevailed, where the Impediment now is what labour there is to remove it, that all true Proteſtants may the better underſtand their own condition and *Intereſts*. Onely let this bee premiſed, that wee being to deale with a Myſterie, a work of darkneſſe, it muſt not be expected that all which ſhall bee produced, ſhould bee cleare and convincing; as if a judiciall proceeding were undertaken, but that the

Arguments be ſo probable and dependant, as, though not a legall yet a rationall judgement may be paſſed againſt our Adverſaries in this cauſe. And it hath beene a very unjuſt triumph of the Enemy over the Parliament and their friends in want of evidence when they have (though the nature of the buſineſſe, being treaſonable, and therefore clandeſtinely carryed, and bound up by oathes of ſecrecie) beene put to make up the grounds of their proceedings from the connexion of ſeverall particulars and probabilities, which are enough for a Stateſeman, though not a Judge. And the diligent obſerver may take notice how theſe feares and jealouſies, pretended to be groundleſſe, have beene juſtified by after proceedings, as the uſe made of *Newcaſtle* hath vindicated the ſecuring *Hull*. The Ship from *Denmarke* hath juſtified their ſuſpition, grounded (as it is ſaid) upon the ſlighted teſtimony of the *Skipper* at Roterdam The Lord *Digbies* endeavours, and the reſidence there of *King* and *Cochran*, the Propoſitions to the Scots at Newcaſtle (hereafter to be mentioned) for the joyning of the Scottiſh and Engliſh Armies againſt the Parliament, have juſtified all the ſuſpitions and accuſations, then pretended and proteſted to bee unjuſt and groundleſſe. In ſuch times and caſes as theſe, feares and jealouſies are pardonable, and diſtruſt, eſpecially after evident breaches of truſt, is the mother of ſecurity. It is a very unequall thing that the King with his Cavaliers ſhould renounce the Parliament, deſtroy his good Subjects, upon the jealouſie that Parliaments and Puritans are Enemies to his Prerogative and Power (which can never bee proved if Juſtice be made the Rule of Power) and we railed on for defending our ſelves againſt the confederacie of Papiſts, Prelates, Court Paraſites, and their adherents, whoſe endeavours of introducing Popery and Tyrannie, are far beyond jealouſie, as is now to be demonſtrated.

I will not retire ſo farre backe (having ſo much work before me) as to inſiſt upon the manifeſt and manifold attempts upon this Kingdome in the dayes of Queen *Elizabeth*, whom when they had diſcerned to have ſettled her *Intereſts* for the Proteſtants againſt *Spaine* and *Rome*, and eſtabliſhed her Councell according to thoſe *Intereſts*: So that though the *Biſhops* brought her

her to dis-favour *Puritanes*, yet they could not perswade her to favour the *Papists*, but she still kept a strict and vigilant eye over them, as being rightly informed, that they, and not the other, were the greatest Enemies to Royall Power. When they saw this, the usuall arts of Rome against dis-affected Princes are put in practice, *viz. Bulls, Interdicts, Poysonings, Assasinations*, which God wonderfully preserved that heroicke Ladie from the Spanish Armado, the Rebellion in Ireland, may be further Testimonies of their zeal in this businesse. To the enumeration of these, let us only adde thankfulnesse and caution, and proceed to their after *Machinations*, the better fruits of which the Protestant Churches yet feel.

King *James*, before he came to the Crowne of England, had a heart too large for his Dominion, and therefore extended his affectionate thoughts to the Kingdomes of England and Ireland, which he longed for a peaceable possession of.

The Factors of Rome having studied his interest and nature, according to their wonted confidence attempt him: as for his *Understanding*, so well informed in the *Forgeries* and *Falshoods* of the Romish Religion, it was not to be ventured on, and therefore they proportion their workings to his *Passions*, which were, desire of the accession of power, mixt with a more than ordinary feare (in which he was naturally unhappy) lest he should be interrupted, if not disappointed in the entrance: And in this Conflict obtain from him some intimations, if not assurances, of favour to the Catholique Cause, with which they were for the present satisfied.

The King upon his entrance and settlement in England, saw cause rather to dispence with his promises then his principles; whereupon the Popish faction grew discontented against him, and a fruit of that discontent was the *Romish Hellish* Powder-Plot, never to be mentioned by any good Protestant, but with due gratitude to Almighty God, and just detestation of the Romish Religion.

This Treason wrought not kindely with his Majesty: for whereas he might have made the *Plot* a ground of *defiance*, and the Deliverance a ground of confidence; the horrour of the

buſineſſe wrought ſuch impreſſion of dread upon his timorous ſpirit, that though hee was not blown up, yet hee was ſhaken by it all his life after, and drawn ſucceſſively to a *Compliance* with, at leaſt a *Connivance* at their proceedings. And notwithſtanding the free exerciſe of his wit and pen againſt Popery, which they could well allow him, they conſtrained him to purchaſe his own ſecurity (contrary to the Intereſts of Proteſtant Religion, and Paternall affection) with the ruine of the neighbour Churches of Bohemia and the Palatinate.

We ſhould not have looked upon the day of our brethren: to that we may reduce the many impediments that have fallen in betwixt us and the help of our friends, and that poſture wherein God himſelf ſtands towards us, even *as a man aſtoniſhed, a mighty man that cannot ſave, Jer.* 14 9. Though wee have this hope left, that God will recompence that miſchiefe, not upon the Nation, the body whereof had a juſt fellow-feeling with the diſtreſſes of their neighbours, but upon that accurſed Faction whoſe pernicious Councels yet rule among us.

This was the moſt conſiderable Progreſſe made in his time, though the preparatory workings for a fitter opportunity were not omitted, as the cheriſhing in him a diſ-affection to *Puritans*, an inclination to *Biſhops*, procuring countenance to *Profaneneſſe*, both by practice, and Declaration to the remote Counties for licentious Sabbath breaking, and ſettling about him perſons regardleſſe of the good of Church or Commonwealth. To which may be added the untimely death of Prince *Henry*, when it was once obſerved that he grew popular, inclined to martiall affaires, and diſ-affected to Spaniſh proceedings. As alſo the Propoſitions of the Treaty of marriage with Spaine offered from *England*, reviſed at *Rome*, and then by the Negotiation of *Briſtoll* agreed to (though after broken) with ſo many advantages to the ſpreading of Popery in England, as might diſcover the deſigne to have been conſiderably advanced in King *James* his time.

I ſhall ſhut up the diſcourſe of his Reigne with this obſervation of the providence of God: That thoſe Princes who have truſted God with their lives and Kingdoms, and kept *Spain* and *Rome*

Rome at distance and defiance, have sped better then they who to their dishonoured selves have sacrificed the welfare of the Church of God, as, by compairing the History of Queen *Elizabeth* with those of *Henry* the fourth of France and King *James*, may appeare; who trusting to their own politick Conservations, the thing that they feared came upon them. For so it was, that when by the journey into Spaine, fairer hopes were conceived of the *Prince*, as by his intercourse with the Pope, and the presumptions of the Jesuit (which you shall finde in the Treatise of the English Pope, not unworthy an Englishmans diligent observation) most fully appeares, King *James* came to be looked upon as ὁ ἀνέχων, and must be taken out of the way, that the Mysterie might worke the more effectually, and so died he both a Friend and Martyr of the Catholique Cause. Though it was doubted and feared there were severall ingredients into his death, the world talkes of a drinke and a plaister, the Cup might bee mingled for *Romes* sake, and some other hands accessary to spreading the plaister; if so, let them share the guilt, I leave them to him whose eyes are upon all the wayes of men to render them according to their wayes and the fruit of their doing. It is said the Archbishop of York, if he have not too much or too little *Grace*, can tell you more of this businesse.

Let our trembling pen passe on to his now Majesties Reigne: and now doubtlesse some Apologie is expected, but I hope to say nothing that needs it, I shall endeavour to avoid known falshoods, or unseasonable truths.

An earnest affection to the Preservation and Reformation of the Church of God hath put me upon this disquisition, and the desire of preserving good men from a snare, which shall bee in vaine spread in the sight of any bird, hath prevailed with me for the discovery of my thoughts: It is in service to that Cause, which I desire not to overlive the welfare of. And therefore without any more complement, let us begin to search out the Plateformes, Groundworkes, Materialls, Instruments of this great service, for recovery of *Brittaine* to *Babylon*.

In the beginning of his now Majesties reigne, they having in *Spain* and otherwise obtained testimonies of his disposition, a

ſtrange wife is prepared for him, which according to Scripture truth, is a dangerous preparative for a *ſtrange god*: *Surely they will turn away your heart after their gods*, 1 Kings 11.2.

Upon this marriage is the Court (ſufficiently looſe, and luxurious enough at all times) diſſolved into Riots and Maſquings, and in the midſt of that noiſe were our Counſels and Enterpriſes moſt perfidiouſly miſ-laid and betrayed, as thoſe of *Ree* and *Cales*, and eſpecially that of *Rochel*, which, as if no ſlighter a Complement could be thought offor the faire Lady received from France, muſt by Engliſh hands and Popiſh Councells be betrayed in its Religion and Liberty. Thus is our guilt increaſed, and our ſtrength diminiſhed. And leſt the Remainder of it ſhould be employed according to the Intereſts of our Religion and Nation, a peace with *Spaine* is concluded, the *Palatinate* left to that which leaves it yet miſerable, and is haſtening us after it, a Courſe of treating with them, who carry *deſtruction and miſery in their pathes, but the way of peace they have not knowne*. Theſe things have been long knowne, but little conſidered: and it ſtands well enough with my intent and purpoſe to repeat things mentioned by others, becauſe I aime at ſhewing the dependance of the Jeſuiticall proceedings one upon another, and all upon the maine end of ſubverting Religion and Liberty.

After theſe parts ſo well plaid abroad, let us conſider how the deſigne was carried on among our ſelves, from the fourth yeare of his Majeſties reigne. And here, as good workmen uſe to doe: they forecaſt the manner, and provide the Inſtruments of their worke. It muſt be done either by force, or fraud; the firſt is diſapproved, probably upon theſe reaſons:

1 The King could not be ſuppoſed to yeeld to an invaſion of his owne Kingdome, and it was pitie to betray ſo hopefull a Prince,

2 It was more full of hazzard, as Subject to the Accidents of warre; as alſo, that a violent attempt would probably joyne the *Proteſtant* and *Puritane* againſt the *Papiſt*, whereas a fraudulent graduall proceeding might poſſibly unite the *Papiſt* and *indifferent Proteſtant* againſt the *Puritane*, which they have now

now accompliſhed. The latter way is reſolved upon, and Inſtruments accordingly fitted, which are certainly the moſt conſiderable requiſites in any worke.

And becauſe it was of very great concernment, that the King ſhould be brought to favour and further theſe Popiſh proceedings and preparations, he muſt be ingaged either upon religious or politick conſiderations to promote this *Reconciliation* with *Rome*.

Not to diſpute how far he was prevailed with in matters of Religion, if not for an abſolute alteration, yet an Accommodation; or whether the ultimate End and full Deſigne were diſcovered to him, or rather he made to proſecute it under another Notion: This is certain, that he manifeſtly favoured thoſe Courſes that made way for Popery & Tyranny, and it is to be conceived, rather with reſpect to power and profit (which were alwayes obſerved to be his Majeſties well conſiſtent Intereſts) then to the Popiſh or any other Religion, which is evidenced by that paſſage that fell from his Majeſty, obſerved by the *Venetian* that wrote the Narrative, called the Popes Nuncio, *ſc. That his Majeſtie could at that time reconcile himſelf to Rome with much advantage.* And when it was diſcerned that the Intereſt of abſolute Rule, with its advantages, was ſo firmely ſettled in his Majeſty, and that he was ſubject to be violent in the proſecution of it, and not likely to ſtumble at ſmall blockes, which they might well gheſſe by the diſſolution of Parliaments, billetting Souldiers, the deſigne of the Germane horſe, &c. they cheriſh him in it, and ſet *France* with its broken *Parliaments* and *full* power as an Object of Emulation before him, as finding the Intereſts of Popery and Tyrannie very well to agree.

Now therefore is his Majeſtie perſwaded that his Crown and the Popes Chaire have common Friends, and Common Enemies.

Parliaments and *Puritanes* are their *Enemies*, *Prelacie* and *Prophaneneſſe* their *Friends*.

Let us ſee how things were carried with reſpect to them all.

Firſt for *Parliaments*, which the Popiſh Partie knew

to be very good advantages in their constitution, to the preservation and reformation of the Protestant Religion, they represent them to his Majesty as most disadvantageous to his desired power and profit. They were onely times of recompence for wrong, of petitions for right, Controllers of Prerogative, Assertors of popular Liberty, and therefore are they dissolved, disgraced by scandalous Declarations, publikely aspersed both from the Presse and Pulpit, as by Doctor *Aloblaster*, *Beale*, *Manwaring*, and others of that stamp. And that there might be no occasion of drawing supplies of money that way, which had so many other Inconveniences attending it, severall exquisite Engines of iniquity and oppression were found out by *Weston*, *Noy*, and others, as Loanes, Patents, Ship-money, &c. And thus for twelve years, or thereabouts, were Parliaments intermitted, and the hopes, if not remembrance, of them almost worne out.

Then for *Puritanes*, men cordially protestant and zealous of their own Religion, which no where but among us is a fault, because they were tenacious of Just Liberty, and true Religion, how studiously and spightfully are they disgraced, as men of Antimonarchicall Principles, factious spirits, ranked with *Jesuites*, (who were yet better used) as the Incendiaries of Churches and States. For the suppressing these men the authority of the High Commission, Star-chamber, Bishops Courts, and the ordinarie Courts of Justice, through the corruption of Judges and other inferior Officers, made very serviceable; and that they might have no Shelter nearer then *New England*, most of the faithfull Ministers and religious Justices were for some pretence or other discountenanced, displaced; and it was grown to that passe, that *he that departed from evil made himself a prey*. For the rooting out of Ministers, whose onely fault was painfulnesse in their places, severall artifices were used: And because there were a sort of conformable Puritanes, whom the old Ceremonies reached not (who were the least tolerable, because the least liable) severall Innovations, and that pestilent Declaration of the Sabbath, were introduced, which to oppose or refuse, was to be marked out to destruction. And all this done, that the Faction, as they called it, that so much hindered the *good work* in hand,

hand, this intended *reconciliation*, might be weakened, and removed.

But were not the Cup in the hand of the Whore very ſtupifying, it were impoſſible to make Princes ſo much miſtake their friends for enemies. The Principles of Poperie are certainely more propenſe to Treaſons and Rebellions then thoſe of the Proteſtant Religion, which alwaies made good *Subjects*, though not *Slaves*. And beſides Reaſon and experience of former Princes, this preſent Conjuncture of time and affaires may give teſtimony thereof. Suppoſe a Popiſh Prince that had broken the Originall Contract, bound with Oath, ſubverted the fundamentall Conſtitutions of government in his Kingdome, imagine by Parliaments, and give evident teſtimony of not being firme to the eſtabliſhed Religion; can it be conceived that ſuch a one could enjoy any ſecurity in the midſt of Romane Catholiques? Yet with us, after manifold oppoſitions, breaches of priviledge intrenchments upon liberty, ſetting up of the Standard, which ſome would have interpreted a renouncing of the peoples protection, upon which their allegiance depends, caſting off a Parliament, by ſo late an Act made indiſſoluble, with their own conſent, charging them with actuall rebellion, and diſclaiming all Acts done by them, or right in them to exercise his or their owne power. The King hears no other language then Gracious Soveraigne, Your ſacred Majeſty, not onely in formall compellations, but ſolemne Covenants. Let the world judge whether the challenged Power of the Pope, and the grounds of Popery, would not have given the Subjects an abſolution, and eſtabliſhed proceedings upon other grounds then the Puritanes of England and Scotland yet do. Yet ſo farre, through the juſt judgements of God, have the intoxications of Rome, backed with continuall evil Councels, prevailed with his Majeſty, as that it may be ſaid juſtly of him as of *David*, he loves his enemies, and hates his friends, and preferres them who have playd ſome of *Abſaloms* tricks with him, to his moſt faithfull ſervants and people. It may be his Majeſty is led be this Principle, that if he prevaile he gaines much, if not, he loſeth nothing, onely is where he was: but this may prove a deceitfull arguing, if not

prevented in time. That of the wise man may be peculiarly applied to these Councells, so full of folly and hazzard, *The wicked worketh a deceitfull worke.* But pardon this digression, it was well meant, however it may be interpreted.

So fared it with the *Friends of Popery* the *Prelates*; who but they must be the Kings Friends, *Neale* to King *James*, *Laud* to King *Charles*, and there they suborned a fraudulent Proverb to serve their turne, which was, *No Bishop, no King*, nay (in *Sydenhams* Rhetoricke) *no God*, whereas the truth was, *No Prelate, no Pope.* And here againe was the King cheated by the Bishops. which will evidently appeare if ever (which God forbid) these Cockatrice egges be hatched. In the meane time let reason and former experience be Judges. The pomp and splendour of the Church is the Pops proper Interest, to which the greatnesse of Princes is rather opposite then subservient. Increase of power was in the Negotiation pretended for the King, intended for the Bishops, who onely made use of the Kings power for the advancement of their own. And though the King might easily judge that no *addition* of power could be in *them*, without a *Diminution* of *his*, yet so farre had this Circean Cup prevailed, that Bishops and their Agents, because they served the turne for the present, and prostituted their learning, power, and consciences, to the vindication of illegall actions and authority, were entrusted not onely with *Ecclsiasticall*, but a very great share in *Civill* affaires, some of them being of the Privie Councell in all the three Kingdomes, and more especially the Archbishop of Saint Andrewes *Chancellour of Scotland*, the Archbishop of Canterbury, *Controller of the Councell* in England, who, through the Kings confidence, and his owne pragmaticke disposition, had an influence upon all businesse of consequence that was transacted. And as the King presumed them his friends, so the Pope knew they were his owne, Their function was a degree nearer in kindred to him then any other government of the Church, and the persons of some of them (as being men addicted to Superstition and Idolatry) were more serviceable then their Offices.

And it is worth the observation, what care did the Faction take

take to keep this maine outwork to Popery, in preſſing their calling upon mens Conſciences, which every body, unleſſe ſome of their owne Favourits, found ſo offenſive in all other reſpects. And therefore from the Pulpit and Preſſe was their *jus divinum* pleaded, as by others, ſo by the proſtitute pen of Doctor *Hall*, who muſt alſo contribute his Mite towards this Reconciliation, by his printed *reconciler*, being a pennance enjoyned him for writing formerly *No peace with Rome*. And leſt their Rhetorick ſhould faile, they tooke care in their *Conclave* (for it was neither Synod nor Convocation) held 1640. for the binding men to this Government by an Oath, ſo abſolutely neceſſary to this worke was their ſtanding juſtly thought to be.

Laſtly, another Introduction made for the reſignation of this Church and Kingdome into the boſome of Rome, was that *Ignorance* and *Prophaneneſſe* which were generally countenanced in the Kingdome. That there was all meanes uſed for the growth of theſe *Cardinall vertues* is evidently manifeſt. As for *Ignorance*, how ſtudiouſly did the Phariſaicall Prelates keepe from the people the key of knowledge, by diſgracing and diſcountenancing preaching, ſilencing painfull Miniſters, putting downe Lectures, and when good men (willing to take any advantage to diſcharge their Conſciences) in ſtead of preaching expounded the common Catechiſme, in that they were reſtrained by *Wrens* Articles, and all diſcourſe of Religion forbidden upon occaſionall meetings. But I am ſure that is no Apoſtolike Rule, if Saint *Paul* be conſulted, (*Col.* 3. 16.) for the advancement of the Apoſtolike Sea, as it is called.

The moſt of the preaching that was allowed, was degenerate into railing againſt Parliaments and Puritans, crying up abſolute authority, paſſive obedience, ſtrain of wit fitter for a Stage then a Pulpit. And that men might not be relieved from the *preſſe*, where the *pulpit* failed, ſome ſuperſtitious, prophane Chaplaines were ſet to be overſeers of it, to whom an Egyptian Command was given, as to the Midwives there, to kill the Males in the birth; and not ſatisfied with that, as if one age were too narrow Limits for their iniquity to be exerciſed in, order was given for the re-printing bookes formerly licenced

with

with their *Corrections*, or rather *Corruptions*, according to the Tridentine invention of *Index expurgatorius*.

The like care was taken in matter of *Prophanneſſe*; which, as if it had not beene ſufficiently provided for by *Ignorance*, the naturall mother of it, the Prelates by the examples of their owne families for the moſt part, and the procuring and preſſing the booke of licentiouſneſſe upon the Sabbath, were diligent Nurſes thereof.

And if it be further enquired how theſe Twinnes became ſerviceable to Popery; the reſolution is very clear: Ignorance, you know, is the mother of Popiſh Devotion, that is, Superſtition, and a ſpeciall qualification of a Diſciple of Rome, where *blindfold* is the onely *play*, a tricke the Pope borrowes from the Divell, *the god of this world hath blinded their mindes*, 2. *Cor.* 4. And ſo likewiſe Prophaneneſſe is a borderer upon Popery, by the looſe Principles of which it is much countenanced. It is true, ſome ſins are not ſo good cheap among them as others, but all may be had at a reaſonable rate. And prophane perſons, whoſe remainders of Conſcience tell them they muſt at leaſt pretend to ſome Religion or other (unleſſe they have arrived at the height of Atheiſm) readily pitch upon that next hand, which would allow moſt Liberty. And our preſent experience gives teſtimony of the ſervice theſe two fruits of the Biſhops Government have done: Prophaneſſe hath made a generall averſeneſſe to Reformation, and Ignorance, with the help of that, hath furniſhed the King with an Army againſt the Parliament, fetcht from the barren Mountaines of Wales, Cornewall, and the North; which were kept ſure without the means of knowledge, as a fit reſerve for ſuch a time as this. I ſpeake of the common ſort of ſouldiers, many of the reſt have too much knowledge, and too little Conſcience.

Thus have we an account of the more remote preparations for this *great ſervice*, which had wrought ſo well, that it was thought ſeaſonable to adventure more boldly upon the buſines. And the Prelats, with their forward Dependants, as impatient of this dilatory proceeding, begin to offer & preſſe Popiſh innovations, to preach divers Doctrines of groſſe Popery; for the which I

referre

referre you to the *Canterburians self-conviction*. The Schools, the Presse, the Pulpit, began to speak Italian apace. The *Martyres* of the Protestant Religion disgraced; the *Conspirators* in the Powder Treason excused, as in a Sermon at Saint *Maries* in Cambridge by *Kemp* of *Queens Colledge*. And the affront to Rome in the Common Prayer Booke, *viz. Whose Faith is Faction, Religion Rebellion*, must be taken out, that the Proverb might be verified, *Missa non mordet*. Our Churches beganne to put on the attire of the Harlot; Altars, Crucifixes, and other idolatrous Pictures, were frequently set up, and fervently maintained. The Divine service, as they called it, was a Masse so prepared, as that strangers from beyond Sea could scarce beleeve themselves to be in England, but rather in France or Italy, and cryed, *Non tam ovum ovo simile, nec lac lacti, &c.*

And if all this will not perswade the incredulous Reader, that there was a strong endeavour of altering Religion among us, I shall commend to his consideration, not so much Romes Master-piece, (which may be *Canterburies* Master-piece for ought I know, it looks so like a disguise) as that serious and ingenious Tract, called, *The English Pope*, together with the *Popes Nuncioes* annexed, which gives a more exact account then I thought the secrecie of those Negotiations could have afforded to a man dis-affected to them: Wherein you have the propounding and driving of the bargaine betwixt the Agents for Rome, and the Archbishop with his Complices, who bought and sold the Puritanes for Cardinals Caps, and Pensions, among whom the then *Chichester*, now *Salisbury*, was a Chiefe, and therefore fittest to be the Princes Tutour. But I should wrong both that Authour, and my Reader, to tell that storie after him.

And though *England* was the maine Shop of this Forgerie, as being most considerable, as also becaus in *Ireland* there needed not so much diligence, and in *Scotland* there was not much matter to be wrought upon; yet in the two other Kingdomes this pious inclination to peace with Rome was not neglected. In *Ireland*, in the fourth year of his Majesty, severall Immunities and Encouragements were granted to the Papists. The then

Deputy, though his Veine lay more right for tyranny and exaction, in regard of his imperious ſpirit, yet he failed not to doe many good Offices for the Papiſts, by *Connivance* and *Countenance* given to the free and publike exerciſe of Idolatry. This the King helped on by making many *Popiſh Peeres*, that a Parliament in that Kingdome might occaſionally prove rather advantagious to the deſigne, then otherwiſe. The fruit of which liberality of honour was reaped in the Iriſh Parliaments, allowing a Contribution to the war againſt Scotland, and their ſending a Committee, many of which were forward Papiſts, now chief Rebels, to *White-hall*, the ſummer before the Rebellion brake forth, who in all probability ſhuffled the Cards for the bloudy Game which was plaid October after. And that *Canterbury* might not ſtand idle, he diſpatcht thither *Chappell*, and other ſuch Agents, who by their Arminianiſme and Superſtition, might train up the ordinary ſort of Proteſtants there, and bring them to that temper, that upon a difference they ſhould propend rather to the Papiſts then the true Proteſtants, of which allay, *Ormond* Canterburies Nurſling, and his followers, now prove. Thus was *Ireland* managed, that it might ſerve the turn it now doth: of which afterwards.

In *Scotland* likewiſe all poſſible induſtry was uſed to facilitate an Accommodation with *England* firſt, and ſo with *Rome*. And to that purpoſe the Popiſh and Prelaticall party were very buſie there; particularly *Spotſwood* Archbiſhop of Saint Andrews, a deep and ſubtle Diſſembler, who had diſcouraged and extirpated by degrees, and under divers pretexts, moſt of the faithfull Miniſters there; and had he been left to his own Politicks, in which he was beyond his patron *Canterbury*, in probability, he had made the condition of that Nation almoſt deſperate. But *Canterbury* meeting with a man of his own mettall, *Maxwell* Biſhop of Roſſe (fit to be *Jehu's Coachman*, being a furious driver to this *Samaritane mixture*, who apprehended and repreſented the condition of that Nation too forwardly and preſumptuouſly, in his zeal rather then diſcretion) gave heed to him, and would needs be gathering the fruits of the Scottiſh endeavours before they could be ripened in that cold Countrey,

more

more backward then England, and so set his owne and fel lowes teeth on edge.

In confidence therefore that the Scottish Church and Nation was so well prepared, (as by other endeavours, so by his Sermon preached at Edinburgh, when he was there with the King, about the *Partition-wall*, *Eph.* 2 14. which hee miserably handled, when he made it to be the Jesuites and Puritans hindering this Reformation, that is, Reconciliation with Rome) as to receive the English Liturgie, and that corrupted, or to give good advantages to the Designe by their refusall. It was boldly offered them, back'd with the Kings power, prostituted to all such services, by that Prelaticall Pandar, to the Whore of Rome. As also a book of corrupt Canons, which though they comprehended abundant iniquity, yet it was thought fit by one Canon, commended by *Rosse* to *Canterbury*, that a doore should be left open wide enough for the Pope himself to enter at a fit opportunity, to this effect; *That since no Reformation in Doctrine or Discipline can bee made perfect at once, it should bee lawfull by his Majesties consent, &c.* which fell in so directly with *Canterburies* Designe, that he procured it to be approved by the King at Greenwich, May 23. 1635. and injoyned it to bee inserted, giving thankes to his Agent the *Bishop of Rosse*, in a letter yet to bee seene, saying, hee was glad of *the Canon so usefully placed behinde the Curtaine*, and commanded it to bee fully printed.

But these Southerne Plants, being Slips of an Italian Stocke, could not endure this Northerne Climate, but were sorely nipt, and (*hinc illæ lachrymæ*) the Scots in stead of a Common Prayer Booke, joyned in a Covenant; which when *Spotswod* saw, hee said (Prophetically, I hope, as once *Caiaphas*) the bottome of their businesse was broken out, and for his part hee thought it seasonable to repaire into England, which he forthwith did, and with grief died a Martyr to this Designe, and so was the prediction of Master *Walsh*, a famous Scottish Minister, fulfilled upon him, who in a Letter to the Bishop, written 1604. told him hee should die an Out-cast.

The resolute rejection of this booke, together with the Pre-

lates, altered the *Scene*, but no way the *Plot* of this Tragedie, and gave occasion for new Actors to enter in a military posture, it being determined by this Romish confederacie, that force must be added to fraud, the peoples bloud to the Prelates sweat, rather then this blessed worke dis-appointed.

When therefore it was resolved that the many humble Petitions and Remonstrances of the Scottish Nation should be answered in bloud, preparations are accordingly made; and because the Bishops had rendred themselves so odious by their superstitious and lordly carriage, though the quarrell was theirs the action must be entred in the Kings name, the warre must be called *Bellum Regale*, and not *Episcopale*, and the Scots persecuted, not as men dis-affected to *Episcopacy*, but to *Monarchy*. And thus, by blowing the Trumpet of Lies and Sclanders, some desperate, some deluded persons were gathered together, to force the Scottish Nation to *Canonicall* obedience, and a *Conformity* to England, now in *Confederacie* with Rome. His Majesties person for the credit of the Cause must be engaged, who comming down to the Borders, and finding the Scots standing upon their defence at Dunce hill, the King having left his firebrands at home, in stead of fighting treates and concludes a pacification at *Berwicke*; which when the Councellours of mischief, especially *Canturbury* and *Strafford*, saw, as they had before incensed his Majesty against his people, so now (as became the Grace of the one, and Lordship of the other) they make him fall out with himself, and his owne act, and sacrifice his faith and honour to the Quarrell, This poore paper, because it gave advantage toward a peace, so unsatisfying to them, and unserviceable to their ends, it must receive the measure more due to the Incendiaries, bee dis-avowed, and burnt by the hands of the Hangman.

And this was done upon these or the like considerations. If Scotland be so left, it will not onely be hopelesse in regard of it selfe, and so hinder the perfection of the good worke, but remaine as an ill president to all good Subjects to stand up in defence of their Religion and Liberties, (which *Canterbury* and *Strafford* had a minde to invade) against all illegall and violent attempts,

attempts, though inforced with the Kings perſonall preſence. And further the example of that Kingdome will not onely remaine as an encouragement, but their unbroken ſtrength will (it is to be feared) prove ſerviceable to the Puritans of England, who are juſtly thought ſo many and obſtinate, that without a blow they are not to be ſubdued. It is therefore concluded neceſſary by the Factors for Tyrannie and Poperie, that Armes be reſumed by the King, of which at leaſt they thought to reap this advantage, that which ſide ſoever prevailed, it would be an ingagement of the Kingdomes in warre (which was ſo earneſtly preſſed by *Strafford*) that ſo they might be diſ-united, and made the more unſerviceable to each other in caſe of neceſſity. Thereupon they further perſwading the King of the poſſibility of prevailing, (which hee uſed to regard more then the nature of the Councell) Armes are taken up againe. *Strafford*, with his Aſſiſtant Sir *Toby Matthews*, an Epiſcopall Extract, are diſpatched for Ireland, the one deales with the Parliament, the other with the Papiſts, for ſupplies in this Catholique cauſe, and prevailed not onely in that, but an auxiliary ſtrength is there raiſed of about 8000. men, moſt of them Papiſts, who might bee tranſported for England or Scotland, as occaſion ſhould require.

And *Canterbury* no leſſe buſie at home, diſpatches his *Bulls* to the Clergy for Contributions to the preſent deſigne, and Souldiers are preſſed with the advantages of Coat and conduct-money in the ſeverall Counties. But the Souldiers raiſed in *Eſſex*, *Hartfordſhire*, and thereabouts, as if they had rather beene to ſerve under a Scottiſh Covenant, then a Popiſh Command, fall to pulling downe Images, burning the railes about the Altars, and affronting Papiſts, which was an untoward Omen, but yet diſ-heartened not the ſtout Prelates and reſt of the Faction from their enterpriſes.

While theſe Firebrands were ſmoaking in England and Ireland, the Scottiſh Nation, who love not After-games, were not idle, but made good their bearing, their Lion was rampant, while the Engliſh were but paſſant, and ſo not being willing to truſt another Pacification at the Borders, march into England with an Army, carrying a Petition to the King, and Declaration to

the Kingdome, in one hand, and Armes (the onely arguments then hopeful) in the other, and forced their passage at Newburn, with the repulse of the English, if they deserve so to be called. most of them having changed their hearts for French and Spanish, so were they possessed of Newcastle, and the Bishopricke of Durham, and fought with their Adversaries upon their owne ground and charges.

The Successe of this designe being ill, and the expence great and insupportable to the Contrivers, not withstanding all their extravagant oppressions, they are so impudent as to trie if they could intitle that *Nation* to the mainteance and countenance of that warre, which was levied by a *Faction*, and perswade the King to call a Parliament, intending, through the specious pretences of Loyaltie, and promises of taking away grievances, to deceive them into a contribution to this warre, which through Gods great mercy, and good providence, they avoyded though it cost them a dissolution,

Hereupon the Instruments of violence double their diligent injustice, which grew so intolerable, that some of the Lords take the confidence to petition the King, who being betwixt the *Scylla* of a Northerne Army, and the *Charibdis* of a Southerne Petition, yeelded to a second Parliament, yet continued, and enters into a Treaty with the Scots, being out of hopes of any other End, unlesse it were of his men and money.

Thus have you a briefe account of the Scottish broiles, and let the Reader but consider the *ground* thereof, (*viz.* the reducing that Nation to a conformity with England, now in treaty of *accommodation* with *Rome*, the *Instruments* raising and fomenting it, *Canterbury* and the rest of that Faction, zealous for Popery and Tyranny) and the *forwardnesse* of the Papists, who use not to make blinde bargaines in the furthering that Designe, and give a free and impartiall liberty to the use of his owne reason, I doubt not but he will conclude with me, and for me, that this warre was undertaken as a hopefull meane of subverting the Protestant Religion, and the native Liberty of the Brittish Nation.

Well *Hac non succesisti aliâ aggrediendum viâ*, The disappointment

appointment and foile that the enterpize received be the Scottish buſineſſe, was ſo farre from making them caſt away their *confidence*, that they do but double their *diligence*, and call a Colledge of theſe *State Phyſicians* to recover life in this broken buſineſſe. And, that the Proverb might not bee renewed, *Dum conſulitur Romæ, capitur Saguntum*, the ſudden reſult of thoſe Councels appears to have been, that ſome way or other this Parliament (going a courſe ſo contray to theirs, and, through the lowneſſe of *their* preſent State, gaining ground apace, though put to diſpute every ſtep) muſt be interrupted and diſappointed, nay, rather then fail, deſtroyed.

And no wonder at this practice againſt the Parliament, which went on at that time ſo roundly againſt their intereſts, and courſes formerly mentioned, propounding a further *diſtance* from *Rome* by a *Reformation*, in ſtead of their *Reconciliation* by *Corruptions*, ſtriking ſore at the *abatement*, threatning the *abolition* of *Prelacie*, which they could not ſpare; *countenancing Puritanes*, whom they could not endure; accuſing and puniſhing *Delinquents*, their grand Inſtruments; not ſparing *Canterbury* or *Strafford*, who were the left and right hand of the Deſigne.

So that we need not look any further for a ground of all poſſible miſchiefs to be plotted and practiſed againſt the Parliament, then its direct oppoſition to the projected Deſigne of Tyranny and Popery, which had been ſo farre advanced, and was now like to be interrupted and broken: All the other differences, as particularly that of Hull was but the picking a Quarrel, and ſeeing occaſion to raiſe an *Army*, under pretence of a *Guard*, for that purpoſe to which it is now employed.

And it being of ſo great conſequence to the diſcovery of this *Myſtery*, that we underſtand the true naturall ground of this war, on the Kings part, as alſo that the *Cure* is more eaſily preſcribed, when the *Cauſe* is found out; I ſhall take a little paines to demonſtrate, that the grounds of theſe preſent calamities was not the pretended invaſion of the Kings right in the buſineſſe of *Hull* and the *Militia*, but a reſolution to perſiſt in the intended miſchief to Religion and Liberty.

To

To which purpose let it be knowne to the world, which to me is sufficiently evident, that before the execution of the Earle of *Strafford*, when his Majesty had received no other carriage from his Parliament, then what he professed himself satisfied with, and that if the Bils he had past, were again to be offered, he should chearfully and readily assent unto them; even *then* were dispatched Letters and an Agent to the King of *Denmark* from his Majesty, complaining of the Parliament, that in stead of his supplies expected from thence, among other Ends, *ad propulsandos hostes*, you may easily gheſſe who were meant (we being in a deep peace with all Popish Princes) he found it, *pertinaciter, & injustis de causis, in unius viri exitium intentum & defixum* (undoubtedly *Strafford*, betwixt whose impeachment and execution the Letters were sent) and thereupon declares himself in these words, *ad alia consilia animum convertendum duximus*. What these Counsels were will hereafter more fully appear. One part of them was executed in the same Letter, wherein an Agent was named, with credit given, and aid desired. And that it may appear this *Letter* was sent out of which these passages are excerpted, not only the Copy of the Letter, but the authentick *Answer* hath been seen, and that it prevailed in some sort, appeares not only by the Answer from *Denmarke*, but the Kings declaring upon the Offer to the Scots at Newcastle, that he was to have money and horse from Denmarke, to encourage them to joyne with him; and all this notwithstanding the deep Protestations, at that very instant, against Forraigne Forces.

And if there want further proofe, it may be added, that the intention to bring up the Army to over-awe if not destroy the Parliament, was long before his Majesties departure from London, which intention if it be not sufficiently proved by the Declaration of the Lords and Commons of the nineteenth of May 1642. with the Depositions and Letters annexed, which may possibly prevaile with the indifferent Reader; yet the Propositions about the same time made to the Scots at Newcastle, of joyning with the English Army against the Parliament, and the bountifull Offer made thereupon, *Of* 300000. l. *to bee payed downe*

downe Of foure Northerne Counties, and the plunder of London, The quitting of his Revenues and Customes in that Kingdome to their publick use, the Kings residence at Yorke, for the better accommodation of both Nations, or fuller revenge to London, (which Sir *John Henderson*, who imparted that gracious Message by vertue of Letters of full credence given him by his Majesty signed *C.R.* can testifie, or if he will not, many honester men may, though the paper be regained) may sufficiently convince any man, who hath not determined with himself, *Non persuadebis etiamsi persuaseris*: which I have made the more bold to adde, because though the Penner of the Answer to the Petition of both Houses March 25 1642. defie the Devil (whom he knew would never take paines to discover his owne plot) to prove there was any such Designe with his Majesties knowledge, yet hee denies not honest men liberty of speaking the truth.

And not to let this businesse passe without the just honour and vindication of the Scottish Nation, let the world take notice, that they not onely refused this offer, but acquainted those who were most entrusted with the affairs of the English Parliament, and offered rather (if need were) their best assistance to secure the just and lawfull proceedings and priviledges of Parliament, and settle both Nations in truth and peace, the embracing whereof might have probably prevented a great deal of bloudshed both in England and Ireland, and had been the *Fore-game* of our present *After-game*. But they were then so farre more tender of his Majesties honour then their own safety, that they made use neither of the Kings offer to the Scots by declaring it, nor the Scots to them by accepting it, and one of them was so farre more ambitious of his Majesties favour, then carefull of his owne honour, as to acquaint the King with the businesse: Aske my Lord of *Dorset* who it was.

But I hasten from this Digression, and return to that conclusion, which I think I may clearly make from these premises; That his Majesty before any of these apparent Quarrels about Tumults, or the like, used earnest endeavours for destroying the Parliament, so contrary both in its constitution and proceedings

to the intended ſubverſion of Religion and Liberty, either in their perſons or priviledges.

So that though theſe plots and tranſactions did not ſerve the Kings turn, for the intended miſchief, yet they ſerve mine very well in the clear proof of the intention of the miſchief. Something might further bee added out of the Iriſh buſineſſe, to make this aſſertion clear, but I reſerve that to its own place, being the *Myſtery* of this *Myſtery*, and the *Iniquity* of this *Iniquity*.

By what hath been declared, it may appear what aſpect the King and the Councels in which he was ingaged had toward the Parliament of *England*. Let us proceed to examine the courſes which were afterward taken in proſecution of this Deſign againſt them, & thoſe that for love of Religion and Liberty adhere to them; and by conſidering the *Wayes*, *Counſels*, *Inſtruments*, which have been uſed in this ſervice, we ſhall obtain yet further Evidence, that this preſent warre, undertaken by the King & his party was intended for the ſubverſion of the profeſſed Religion, & eſtabliſht Government. When therefore the Armies raiſed both in England and Ireland (not without ſome reluctancie, as not having performed their intended ſervice) were unavoidably to bee diſ-banded in the declining part of the year 1641. we muſt ſuppoſe a *Councell* moſt ſolemnly to be called at *White hall* about July or Auguſt, before the Kings going into *Scotland* (it being then very ſeaſonable in regard that the Iriſh Committee (eſpecially ſo able and active men as *Gormonſton*, *Muskery*, *Plunket*, *Browne*, and *Bourke*, who were privately treated with) was then in England) wherein, as may appeare by the precedent and future practiſes, it was laid as a ground, That this *Parliament*, with the *Puritanes*, their Adherents, who ſtood ſo obſtinately in the way of this propounded, and ſo far promoted Deſigne, muſt be removed, or ſubdued. And to this End wayes of violence (bloud being the Whores drink, *Rev.* 17.6. and *imperium quolibet pretio conſtans bene*, an abſolute rule being cheap at any rate) are reſolved upon, eſpecially conſidering that many broken pieces of the Armies raiſed againſt Scotland might eaſily be made uſe of again, the Occaſion being

very

very little different. And in this Conſpiracy was that *monſtrous Rebellion* in *Ireland* (to uſe the words in the Kings anſwer to the Petition of the Iriſh Commanders, dated at Oxford December 1. 1642. for wee cannot wiſh better *words*, though we expect better *deeds*) practiſed by thoſe *mercileſſe* and *idolatrous* Rebels, more then probably contrived. Let us ſtand behind the curtaine, ſome policie may be learnt, and honeſty too, by way of defiance.

After the propoſition of the deſtroying this Parliament, in caſe it could not be reduced to the ſervice of this Catholique Deſigne, (which was almoſt paſt hope, ſeeing no more royall inclinations in them, after ſo many Acts of Grace, beſides perſonall honours, and offers made to ſome, accepted by others) which was reſolved doubtleſſe, *nemine contradicente*. The next conſultation muſt naturally and neceſſarily be of the manner, which muſt likewiſe be Confuſion and Bloud; *Sceleribus non niſi per ſcelera tutum eſt iter*.

But nothing is to be done raſhly, the Cauſe being as full of hazard as importance: let therefore the State of the Kingdome of England, and the neighbour Kingdomes and States, in reference to this Cauſe, be duly conſidered.

The condition of England may be thus repreſented, for the body of it: It conſiſts of *Papiſts Proteſtants*, *viz.* the King, Prelates, Courtiers, and Cavaliers, the diſſolute Gentry, the ſuperſtitious Clergy, the profane & ignorant people, the only Proteſtants now accounted of, all the reſt are but Anabaptiſts and Browniſts; and a third party of *Puritanes*, that is, Lovers of the Proteſtant Religion, with the deſire of Reformation, friends to the Parliament, and native Liberty of the Subject. This laſt part though very ſtrong, yet may be ſuppoſed well ballanced by the other two, whom they without a miſtake, as now appeares, preſumed might be made one, upon the Coincidencie of Poper, abſolute power, Prelacie, indifferencie in Religion, and profaneneſſe; eſpecially with the advantages of their oppoſition to puritaniſme and Reformation, and the manifold pretences that might be continually made againſt the Parliament. And whereas it might be objected that the Parliament now made indiſſo-

luble by a late act, would be a very great impediment, in regard of its power and estimation with the people, especially now after their pressures sustained for want of Parliaments.

This was put off with the projects of defaming and disgracing it, withdrawing some of the Members, corrupting others, and bringing the Kingdome into that condition that the Parliament shall be constrained to disingage the people by requiring Contribution, rather then ingage them by present freedome and reformation. *England* thus represented is no great discouragement to the worke.

But what shall be done with *Scotland*? a people full of foresight and resolution; their late carriage toward this very businesse, hath given abundant testimonie, That they upon the stateing of the Quarrell by the Parliament, for *Religion* and *Liberty*, will easily be drawn in to their assistance.

The course since taken, seems grounded upon such Councell as this; The King is to go into *Scotland*, and so to passe by the Armies, the Commanders of which may occasionally be saluted, and there he may upon the place be advised, to what may be best for his ends, If by fair offers and pretences they can be deluded, let them not be spared, that they may be either ingaged by kindnesse, or upbraided with unkindnesse. If they be found peremptory, since there is an advantage of the Kings presence, and so many resolved Cavaliers to attend him (as there did both Popish and others) let some of the Heads of the faction be taken off, as *Argyle* for one, and *Hamilton* likewise (who by playing booty on both sides that he might be sure to save his stake had like to have lost all) which was accordingly attempted by *Crawfords* designe, but through Gods providence prevented, by making a difference between the Contrivers, and stirring up a more noble resolution in one of the Commanders (though since unworthy enough) who thought and said, it was the worke of *Butchers* and not *Souldiers*, that was propounded. But let the worst be supposed and provided for, As *Scotland* is for the most part *Puritanicall* so is *Ireland Popish*. And the Irish Papists may first suppresse the Protestants among themselves, and so not onely occasion the exhaustion of *England* and

the

the distraction of the Parliament there, by a warre, but also be serviceable upon the perfection of their worke, or an allowed *Cessation* from it, to strengthen the Kings party in England, or annoy Scotland, to the prevention of their Assistance, very good, or at least very true.

But what may be expected of Holland? from the people little hinderance, being drowned in their owne interest of gain: Were wee all Spainards, we could have supplies from thence for our money, and from the Prince of *Orange* (who hath well gained, not onely by that State, but upon it) all possible assistance by reason of the contract of marriage with England, and the possibility there may be of requiting him in the same kind, when our worke is done. Which (by the way) when the *Netherlanders* are awake, they shall do well to consider of, and reflect upon the *Belgick* bloud and *English* treasure expended in the freeing them from that bondage, to which by connivence at supplies against the Parliament they are hastening again. As for *Denmarke* the case is cleare, the Obligation of Consanguinitie, the interest of Royaltie will ingage that Prince, and to put it utterly out of doubt, the incouragement given by Letters under his owne hand, is aboundantly sufficient.

As for *France* and *Spaine*, Popery and Monarchy, (or rather Tiranny) will bring in them, notwithstanding, this great and important differences) as *Pilate* and *Herod*, to joyne in crucifiing *Christ:* The greatest doubt may seem of *France*, *Spain*, having a firmer interest in the Papists of *Ireland* and *England*, but considering it is for the Catholique Cause, And that if the proceedings of the true Protestants of *England* and *Scotland* prosper: it may bee an ill president to the Protestants of *France*, to strive to raigne, what the other strive to keep: no doubt he will cast a favourable eye upon this businesse, as now appeares by sending his Agent into *Scotland*, to hinder the Union of the two Nations.

Things being thus digested (as in all reason they might and were) no wonder though the King upon his return from *Scotland*, and the Rebellion begunne in *Ireland*, altered his language and carriage to the Parliament, and sought nothing more then

occasions of beginning the Quarrell, as by the illegall accusation of their members, Going to the house of Commons to demand them so attended; upon whose instigation, and with what intention, appeares by the Queenes Carriage at his frustrate returne, as also by the confessions of divers of that desperate Guaird. These violent assassinating courses attempted in *England* and *Scotland*, practised in *Ireland*, though they are not certain Evidences, are usuall signes of a Popish Designe, and Jesuiticall Councells.

After this attempt, (not through pretended feare, (for his Majesty adventured into the City the next day, with a small Guard) but through indignation at the disappointed mischiefe, and, (as the Lord *Digbie* saith) to keep the Cavaleirs from trampling and reproach,) the King removes from London, *cum tota sequela*, except some who were left to bee Agents in City and Parliament for this great service, whom we could as well have spared.

And now the plot of raising an Army, long before contrived, being ready for the birth, *Juno Lucina fer opem*, Let the Queen finde a pretence to goe into Holland, (taking with her the Crown Jewells, which were pawned or sold, not to gain, but lose the Pearle of price) with the more freedome to negotiate forraigne supplies of Money, Armes, Ammunition, and Commanders, whither likewise some other officious persons, as *Jermine Digbie, &c.* were before, by his Majesties warrant dispatched, and to speak without flattery, she did speciall service, for which no doubt she shall have her Indulgences and Pardons free, as she hath occasion to use them.

In the mean while the King is going on pilgrimage in Devotion to this Romish Cause, and though continually petitioned for returne, and obtested by bleeding *Ireland*, makes little stay till he comes to *York*, where after the Courting of that Country, and his many Protestations, (taking the Lords also in for security, *June* 15. 1642. whose honours were pawned for his Majesties intentions whereby it was thought the people were better prepared then indeed they were) he goes to *Hull*, and upon Sir *John Hothams* refusall takes occasion to raise a *Guard* for his person

perſon in a place, whoſe Loyaltie was ſo much magnified, which by the help of the Commiſſion of Array, and forreign ſupplies, hath ingendred a plentifull iſſue of three or foure Armies.

But what is all this to the ſubverſion of the Proteſtant Religion, if there had been any ſuch intention in the raiſing the Army the *Papiſts* whoſe ſpeciall intereſt it was, ſhould have been taken in, who are by a Proclamation dated at *York*, Auguſt 10 1642 forbidden, not onely the Court, (a place ſo unfit for them the Queen being now abſent) but any Office or ſervice in the Kings Army; and as if his Majeſty were ſo farre from expecting their *aſſiſtance*, that he feared their *vengeanee*, in his inſtructions to the Commiſſioners of Array, Auguſt 29. 1642. dated at *Notingham*, charge is given that Recuſants be diſarmed.

This cannot be *denied*, but it may be *contradicted*, as it was by his Majeſtie, in an anſwer to the Petition of the Recuſants of *Lancaſhire*, dated at *Cheſter*, September the 27. 1642. where they are not onely allowed, but (according to the known Law of the Land) required to provide ſufficient armes, for themſelves, their ſervants, and tennants.

And whereas it may be ſaid, the caſe was different in Auguſt and September, its yeelded, his Majeſties *Caſe* was different, though his *Cauſe* the ſame. To have received them before others were ingaged, had beene to diſingage the *Proteſtants* and interrupt the worke in its tender beginnings. And therefore it muſt be ſo timed, that as many *Proteſtants* as could be deluded with pretences, might bee drawn in and ingaged, beyond a retreat, before the aſſiſtance of the *Papiſts* was required.

Thus have you an account of thoſe grounds, *for which* thoſe Counſells, Contrivances, and diſguiſes, *by which* the maine Army countenanced by the Kings favour and preſence, was raiſed againſt the Parliament.

I have no minde to trace it over ſhooes, though that innocent bloud which hath been ſpilt by it, neither is it to my preſent purpoſe to doe it. The indeavours to the ſame end in the *North*, by the Earle of *Newcaſtle*, in *Wales*, and *Cornewall* by the *Marqu.* of *Hertford*, and Sir *Ralph Hopton*; (Theſe latter grounded rather as I ſuppoſe upon the Principles of Prerogative

then

then Popery) I purpoſely omit: onely let me take notice, that this work of darkneſſe hath made the dark corners of the land its refuge, and received moſt aſſiſtance from places moſt void of the knowledge of God, which we are in a high degree to impute to the more then barbarous cruelty of the Prelats, not onely not providing, but preventing their ſupplies, and diſcouraging the Liberality and piety of thoſe who indeavoured the propagation of the Goſpell by diſappointing the intention of buying in Impropriations, and diſcountenancing Lectures.

Theſe Armies thus raiſed, and made up by Papiſts, Prelats, Courtiers, ſuperſtitious Clergie men, diſſolute Gentry, and a Herd of prophane ignorant people, what by treating and fighting, by falſe friends and bitter enemies (through the juſt hand of God upon this Nation for their idolatry, and backſliding, bloudſhed and oppreſſion, and undervaluing the precious Goſpell of Jeſus Chriſt) have turned this Kingdome into a Field of bloud, and of the eſteem and envie of other Nations, have made it the pitty of our few friends, and the reproach of our adverſaries.

But why ſhould all this Calamity be reduced to his Majeſties Counſells and Courſes, hath not he offered Treaties of peace, as at *Nottingham*, and intertained them, as at *Oxford*.

I know there are many that afflict themſelves with the neglect of the offer from *Nottingham*, ſent from the deſolate Standard, and looke upon it as the loſſe of a happy opportunitie. I deny not but his Majeſty, in that condition, not out of love to peace (and affection that could not well conſiſt with thoſe inceſſant endeavours to leavie warre) but fear leſt he might loſe that power he ſtrived to increaſe, might be for ſometime real in that motion, but his inclinations to it were not ſo ſtrong as to revoke his Proclamation, (which meaſure not onely the Scots found, but the Iriſh Rebells likewiſe, now by authority derived from his Majeſty, called Catholique Subjects) or to reſiſt (as the report is) the ſuggeſtions of the Earle of Briſtoll, who deſired him to remember his promiſe to the Queene, and therefore not like to have been ſo conſtant, as to have produced a ſettled peace.

As for the other Treaties offered and entertained, as they were

in

intended so they proved, accommodations for war, rather then peace, as that Overture before the Brainford busineſſe: And as for that treaty at Oxford, If the King had entertained the same disposition towards his Parliament in England, as he hath since expreſſed towards his late Rebels in Ireland, he would not have been so scrupulous in all the passages of it, and so indu'gent to the almost starved Rebels, by the manifold advantages of that Cessation, afterward to be examined.

It is true, there have been divers Overtures since the most of them private, but we have lost by every bargain; among the rest the Queen was appointed and used as a most hopefull instrument of quenching the flames she had so diligently kindled and blowne, and as I am too truly informed, favour offered to her faction by those who (though all this was cõme upon us) *ought not to have stretched out their hands to a strange God, shall not God search this out*? But what peace so long as, &c.

There were possibly some Lords and Gentlemen (in other respects) of worth as *Hartford, Southhampton, Falkland*, and some others, who finding things contrary to their expectation, and being wearied with the tediousneſſe of this unnatural war, that had and have reall inclinations to peace: but what doth this avail us, when his Majesty is wholly swayed by those Counsels which are as averse from peace, as to the Protestant Religion, and the Liberties of the Kingdom, so that there is little hope that the Armes taken up by the King should bee willingly laid downe, till the ends for which they were raised, the subduing the Parliament and Puritanes, the subversion of Religion and Liberty (which God prevent) be accomplished.

But I am not ignorant of the prejudice and unbeleefe that all which hath been or can be said in this busineſſe is like to meete with, so averse are men from looking upon this as a Quarrel of Religion, and from laying it to heart accordingly. I shal therefore take the boldneſſe to produce you some further Evidence, whereby it may appeare that the Intereſts of the King and Papists, as in all parts, so particularly in Ireland, are deeply and desperatly involved.

First in general, the Papists (who do not use to reckon with-

out their Hoſt) in all places interpret the Cauſe of the King againſt the Parliament to be their owne, and declare it not onely in words, but in their perſonall aſſiſtance, and plentifull Contributions, as appeares by the notice given to the Papiſts in Flanders, of the acceptable ſervice they ſhould do to the Catholique Cauſe, by ſending money for the maintenance of the Army againſt the Parliament, witneſſed upon Oath. And though our ſelves who are moſt nearely concerned are ſo hard of beliefe in this Caſe, yet the neighbour Proteſtants as of *Zealand* and *Scotland*, do ſo ſtate it, as appeares by the Letter of ſolicitation for a ſeaſonable ingagement in the behalfe of the Engliſh Proteſtants, from Zealand to the Generall Aſſembly of *Scotland*, and by the Remonſtrance of the Aſſembly of *Scotland*, to the Convention of Eſtates there; and their anſwer thereunto, dated June 27. July 4. 1643.

But the fulleſt and ſaddeſt Evidence in this buſineſſe is to bee drawn from the due examination, and conſideration of the Rebellion in *Ireland*, (for ſo it was once called) wherein there have periſhed near two hundred thouſand ſoules, by the hands of thoſe wicked and deteſtable Rebells, (as they are called by his Majeſty in his Declaration of Aprill the 8. 1642.) ſo odious to God and all good men, with whom if his Majeſties Counſells prove confederate, I think it will be ſufficient to convince our moderate men, and awake them out of that Neutrality, which is as unprofitable as it is deteſtable, ſince it neither procures friends, nor reconciles enemies.

That the ground of that Rebellion was the advancement of the Catholique Cauſe, is profeſſedly declared by the Acts of the Generall Aſſembly of Rebells at *Kilkenny*, held 1642. which Acts were printed at London, March the ſixth 1643. in theſe words.

For the exaltation therefore of the Holy Romane Catholique Church, for the advancement of his Majeſties ſervice, and for the preſervation of the Lives, Eſtates and Liberties of his Majeſties true Subjects of this Kingdome, againſt the injuſtice, murthers, maſſacres, rapes, depredations, robberies, burnings, frequent breaches of Publique Faith and quarter, and deſtruction dayly

acted

acted and perpetrated upon his Majesties said Subjects, and advised, contrivit, and daily executed by the malignant partie, some of them managing the Government and affaires of Estate in Dublin, and some other parts of this Kingdome to his Highnesse great dis-service, and complying with their Confederates, the malignant partie in England, and elsewhere, who as it is knowne to all the world, complot and practise to dishonour and destroy his Majestie, his Royall Consort, their Children, and Monarchicall Government, which is of most dangerous Consequence, to all the Monarchies and Princes of Christendome. The said Assemblie doth order and establish a Councell by the name of a supreame Councell, of the confederate Catholiques of Ireland, &c.

You see how neare the *Exaltation of the holy Romane Catholique Church, and the advancement of his Majesties service,* stand together, and who are accounted his Majesties true Subjects, who Malignants. But all this is easily blasted with the Consideration that they are the expressions of Rebells, pretending his Majesties name and service for their advantage, No, under favour, they are the expressions of his *Romane Catholique Subjects* so stiled in the late *Cessation*, concluded in his Majesties name, and by his Majesties authority, September 15 1643 and ranked equally with other his Majesties good Subjects, and therefore no reason to discountenance this Evidence, nor yet those of the like nature hereafter to bee produced. However it aboundantly shewes the end for which it was mentioned, the proving that Rebellion to be a Quarrell of Religion.

Let us now trie what evidence may be brought forth to prove that the Papists in Ireland, and the Armies in England, engaged against the Parliament are doing the same work, and that there is a line of Communication betwixt their Counsells. To this purpose, let us consider a *Commission*, and a *Cessation*, to which whatsoever else is to be said in this matter may be reduced.

Common fame, none of the worst witnesses, hath brought to every mans eares the noyse of the Kings favouring the Irish *Massacre*, and that the Catholique Subjects there have called themselves the Queens Army, and intimated themselves the

Kings, by saying they had good warrant in black and white for their proceedings and crying out upon the English Parliament and Puritanes, as the Kings Enemies and theirs. It were well worth the knowing the truth of this so important businesse. Let us go as neare it as the nature of a Mysterie will admit.

And first let the Copy of the *Commission*, said to be given by the King to his Catholique Subjects of Ireland, bee read and examined.

From our Camp at Newrie this fourth of November 1641.

Philim. Oneale.
Rorie Macguire.

To all Catholiques of the Romish Partie both English and Irish, within the Kingdome of Ireland, *we wish all Happinesse, Freedome of Conscience, and Victorie over the English Hereticks, who have for a long time tyrannized over our bodies, and usurped by Extortion our Estates.*

BE it hereby made known unto you all our Friends and Countrey-men, that the Kings most excellent Majesty (for many great and urgent Causes him thereunto moving, reposing trust and confidence in our fidelities) hath signified unto us by his Commission under the great Seale of Scotland, bearing date at Edinburgh the first day of this instant October 1641. and also by Letters under his signe manuall, bearing date with the said Commission, of divers great and hainous affronts that the English Protestants, especially the Parliament there, have published against his Royall Prerogative, and also against our Catholique Friends within the Kingdome of England; The Copy of which Commission we have here sent unto you to be published with all speed in all parts of this Kingdome, that you may bee assured of our sufficient warrant and authority herein.

THE

THE COMMISSION.

CHARLES *by the grace of God, King of England, Scotland, France, and Ireland, Defender of the faith, &c. To all Catholique Subjects within Our Kingdome of Ireland, greeting. Know ye, that We for the safeguard and preservation of Our person, have beene enforced to make Our abode and residence in Our Kingdome of Scotland for a long season, occasioned by reason of the obstinate and disobedient carriage of Our Parliament in England against Us; who hath not onely presumed to take upon them the government and disposing of those Princely Rights and Prerogatives that have justly descended upon Us from Our Predecessours, both Kings and Queenes of the said Kingdome for many hundred yeares past, but also have possessed themselves of the whole strength of the said Kingdome, in appointing Governours, Commanders, and Officers, in all parts and places therein, at their own wills and pleasures, without Our consent, whereby we are deprived of Our Soveraignty, and left naked without defence. And forasmuch as We are (in Our selfe) very sensible, that these stormes blow aloft, and are very likely to be carried by the vehemency of the † Protestant Party into Our Kingdome of Ireland, and endanger Our Regall power and authority there also: Know ye therefore, that we reposing much care and trust in your duties and obedience, which we have for many yeares past found, Do hereby give unto you full power and authority to assemble and meet together with all the speed and diligence that a businesse of so great a Consequence doth require, and to advise and consult together by sufficient and discreet numbers, at all times, dayes, and places, which you shall in your judgements*

† Puritan in another copie.

hold moſt convenient and materiall for the ordering, ſetling, and effecting of this Great worke *(mentioned and directed unto you in Our Letters) and to uſe all politicke wayes and meanes poſsible to poſſeſſe your ſelves (for Our uſe and ſafety) of all the Forts, Caſtles, and places of ſtrength and defence within the ſaid Kingdome (except the Places, Perſons, and Eſtates of Our royall and loving ſubjects the Scots) and alſo to arreſt and ſeize the Goods, Eſtates, and Perſons of all the Engliſh Proteſtants within the ſaid Kingdome to Our uſe. And in your care and ſpeedy performance of this Our will and pleaſure We ſhall perceive your wonted duty and allegiance unto Us, which We ſhall accept and reward in due time. Witneſſe Our ſelfe at Edinburgh the firſt day of October, in the ſeventeenth yeare of our Reigne.*

This Deponent maketh Oath, that about the middle of November laſt, living then in the Pariſh of Saint *Michans*, neare *Dublin*, being accompanied with one, maſter *Stapleton* of *Dublin* aforeſaid, Gentleman, they happened into the company of a Popiſh Prieſt, commonly called, Father *Birne*, who being formerly acquainted with the ſaid maſter *Stapleton*, deſired to drink with him at a Taverne called the *Bull*, upon Merchants key in *Dublin*, where diſcourſing of the injuries and troubles of the times, the Prieſt anſwered, that the Iriſh (not enduring to have them called Rebels) had ſufficient warrant for what they did, and ſtood ſtrongly in defence of their actions, and preſently to juſtifie his words, produced a writing, according to the tenour of the premiſes mentioned in this writing aboveſaid, whereof the Deponent deſire a Copy, and he willingly yeelded unto it, and thereupon he wrote this Copy out of his *literatim*, in the preſence of the ſaid maſter *Stapleton*, who is now living in *Dublin*.

This

This is the true copy of that Commission, with the annexed Warrant and Deposition (for I will conceal nothing in a business of this importance) as it came to my hands in a paper thus endorsed: *A Copy of the forged Commission in Ireland, published by those traiterous Rebels, Sir* Philemy Oneale *Knight* Rory Maguier *Esquire, and others, with their lying perswasion to seduce and stirre up the whole Romish Party to Rebellion wherein may be seen how hainously his Majestie is abused, and the Parliament unjustly taxed by the Papists.*

This last clause I take for granted, but as for the rest, give me leave to try whether the inside or the outside of my paper be the truer. And this I shall do with all due respect both to the King and Parliament, that his Majestie may see that there was some fire in the midst of all the smoake, and that the jealousies of his people, concerning the Irish business, were not altogether groundlesse; as also that the King may have a fit occasion to abjure this *Commission*, and clear himself of the Aspersions cast upon him, with respect thereto, and chastise (as his Majesties phrase is) those wicked fellows (but I crave mercy, they are not my fellows, they are owned Subjects, but I, and the rest of the Parliaments friends proclaimed Rebels.) And that the more full and particular satisfaction may be given (for discourses and protestations will not be taken any longer for payment) I shall give all the Arguments I can to prove the reality of it.

First therefore let us consider the time (a materiall circumstance) when this Commission is dated, that is, the first of October 1641. in one Copy, and the fourth in another, (no great difference) the *Massacré* beginning the 23 of the same moneth, which was presently after the conference at *White-Hall* with the Lord *Muskery* and his fellows, who returned into *Ireland* the same moneth his Majestie went for *Scotland*, leaving the Lord *Dillon*, who was presently after sent with the Queenes Letters, requesting or requiring his being made Counsellor of Ireland, to his Majesty then at Edinburgh, where it is said this Commission was signed with the broad Seal of that Kingdome, being not then settled in the hands of any Officer who could be answerable for the use of it, but during the vacancy of the Chancellors

cellors place, intrusted with *Marquesse Hammilton*, and by him with one master *John Hammilton*, the Scribe to the Crosse Petitioners of Scotland, and sometimes under the care of master *Endimion Porter*; a very fit opportunity for such a clandestine transaction. And let it not be omitted, that presently after the date of this Commission *Dillon*, *Butler*, and divers other Irish Commanders, of which the Court was then full, was dispatched for Ireland by his Majesties Licence, not without the just suspition of By-standers.

The Commission it self, for the grounds and language of it, is very suitable to other dispatches and writings under his Majesties name, expressing much bitternesse against the Parliament, and jealousie of the diminution of his Prerogative, which was alwayes his great feare. But I shall be unwilling to fetch the least proofe from the matter or stile of the Commission, the argument is not so beggarly as to necessitate a *petitio principii*.

Let us go on to examine the grounds why such a thing should be forged, and why such a thing should be granted, and see which are the most probable.

I know no ground why such a Commission should be forged. It was not to make his Majesty odious, for in all their writings they expresse all tendernesse of his honour, and forwardnesse of their obedience, particularly in the forementioned Assembly at *Kilkenny*, where, next after the Article for the injoyment of all the Priviledges and Immunities of the Romane Church, as in the ninth yeare of *Henry* the third, the Oath of Allegiance to his Majesty is established, (its likely according to the agreement of the Reconciliation with a *Salvo* to the Sea of Rome) and their constant and generall professions of loyaltie (now so well confirmed by his Majesties expressions to them, and their contributions to him) do clearly evince, that they had not so much ill will to the King, as to raise such a scandall of him. And more especially, though a Commission might doe them some advantage, yet the forgery of one could not but be prejudiciall, it being a necessary ingagement of his Majesty in his owne justification, to have used the utmost of his skil and power against them

as

as to have ſtayed with his Parliament, and prevented a war in England. But though a forged Commiſſion was unprofitable, yet a reall one, I wonder not, ſhould be demanded, though a ſtranger to the *Myſterie* would wonder it ſhould be granted.

Firſt, hereby the King, whom they knew in his owne diſpoſition apt enough to ſtart from his Expreſſions upon an advantage, might be firmly bound to them and their proceedings, as alſo that the more backward Papiſts, who were more good natured then to rebell againſt a King whom they had found ſo propitious, and more wary, then by ſuch Rebellion to forfeit their Eſtates, which under him, with the advantage of their religion, they doubted not to enjoy, might the more eaſily be brought in.

If it be objected, this might be done by a forged Commiſſion; I anſwer, not ſo well, Forgery is an unruly help, being often requited with the double hinderance of a diſcovery. Papiſts though ſometimes they delude us, they deal freely, eſpecially in a common Catholique Cauſe, with one another. What end ſuch fraud could have upon the Proteſtants, unleſſe a little to amaze them at firſt, and then exaſperate them, I cannot conceive. However it is, bee aſſured that *Oneale* and *Mac-Carty* bear ſo high upon this Commiſſion, that they have offered Major *Monro*, and the Scots in *Ulſter*, an appeale to the King, which have the truer Commiſſion, and which are the better Subjects, and according to that determination to quit or hold their employment if the Scots would mutually promiſe the ſame.

But ſure, ſayes my honeſt Reader, who thinkes other men meane as well as he, this cannot be. Why not? as well as that Commiſſion for the cutting thy throat at London, much after this tenour, and paſſed in the ſame private manner. But how can it ſtand with his Majeſties Proteſtations againſt them, under the name of wicked and deteſtable Rebels, with his Declaration againſt any toleration of Religion there, or abolition of the Lawes in force againſt recuſants, with his Proclamation of Rebellion againſt them, dated January 1. 1641. directly oppoſite to this Commiſſion?

It were heartily to be wiſhed, that his Majeſty had kept his word as well with the Proteſtants as with the Popiſh Faction.

There passed one Article in the Treaty of marriage with the Queen, which through the care of *Canterbury*, and the paines of *Windebanke*, hath beene better kept then any Protestant Protestation, The words of which Article are faithfully translated out of the French copy, to this effect: *The 27 Article is, That the King of Great Brittaine, having regard unto the prayer of the Ladie, and to testifie his affection to her, shall grant unto his Catholique Subjects the securitie of their lives and goods, so that they shall not bee troubled for making profession of the Catholique Religion, they rendring unto him the obedience and fidelity they owe unto him, to which they shall not be thought deficient for refusing to take any Oath, or do any act contrary to their religion.*

But it is answered, It concerns his Majesty most to look to that, how his words and warrants agree: yet we will be so bold, in a Cause of so great consequence as the imminent danger of the Protestant Religion, as to examine some of his actions, and see whether they have been more suteable to the Commission, or Proclamation.

The Proclamation it self, though in its nature opposite, yet in its time and circumstances was too suteable to the Commission, being deferred from the latter end of October to the first of January, and then so sparingly printed, so warily published, as if it had beene under the controll of some former act whose leave must first be craved. But his Majesty hath reason to expresse violence against these his Catholique Subjects, or to chastise them at least, for they went beyond this Commission, though supposed reall; that gave but a Yard, they took an Ell: though they were allowed to seize the goods, estates, and persons of his Majesties Protestant Subjects, yet they were not allowed to cut their throats, unless the private Letters concomitant can help out at such a pinch; and their very transgression in this matter might justly occasion and provoke the title of mercilesse wicked rebels. But to return to actions, the best Commentaries upon words; it is to be feared they will bee found more agreeable to the Commission then the Proclamation, as may bee discerned in the unanswered *Remonstrance of the rise and progresse of the grand rebellion in Ireland.* For instance, What shall indifferent

different men thinke of his Majestjes withdrawing himselfe from his Parliament, and raising armes, declared by the then reall, though now pretended, Parliament, to be a great obstruction to the prosperity of the Irish undertakings? Of his raising war against his Subjects here, the greatest service that could be done to the pretended Rebels there, being a diversion of that strength, & a distraction of those Councels that should have suppressed them? Of his granting passes for notorious Papists, as *Butler*, the sons of the Lord *Nettersfield*, and others, to go thither, for which see the Declaration of Parliament March 16. 1641. and, if you will, the Answer March 19 The stopping of provisions going to the supply of the Army against them, taking away the Horses prepared by the Earl of *Leicester* for that service, as appears by his complaint in a printed letter to the Earl of *Northumberland*? Of the free accesse of those that have been active in that Designe to his Majesties Camp and Court? Of his putting in Demurres to the Bill of pressing Souldiers, and deniall to the sending Ships for that service?

It must not be denyed that his Majesty was earnest in pressi g the care of that businesse of Ireland upon the Houses, and passed some things to the advantage of it, and (in a message the 8 of April 1642) spared not to offer his going in person to *chastise* those wicked and detestable Rebels, with the renouncing of all other Ends, (but if his Majesty had continued in that angry minde, he might with ease have chastised them, when they came over to him, as they have done since plentifully.) I wish I had many more such actions to repeat. But it must be considered, there was a Proclamation that required some countenance, and could not well have lesse then it had: but I forestall no mans judgement, but leave the impartiall Reader to the weighing what hath been said, and what hath been produced upon Oath in the Declaration of the Commons July 25. 1643. And if the ballance be equall, I shall onely cast in some Scruples of the late Cessation, which, unlesse the beam be false, will make the Commission weigh down the Proclamation.

1 The first Scruple of &c. in the nomination of the Parties in this Treaty. Is his Majesties Title of Defender of the Faith

come to an intricate, &c. Yes, and good reason, for the other party with whom his Majestie treats upon equall termes, are content with an &c. and are called *His Romane Catholique Subjects now in armes*, &c. whereas it should have been added according to the Acts of *Kilkenny*, *for the Exaltation of the Holy Roman Catholique Church.*

2. The scruple of their sudden transformation, from monstrous mercilesse *Rebels* into *Subjects*, conjoyned with other his Majesties good Subjects. What shall the Subjects of *Scotland* think of this, who hardly obtained the like retractation when they defended the Protestant Religion, or the Parliament of *England*, and their adherents, who cannot yet finde that favour. But yet, *Mopso Nisa datur, quid non speremus*, &c. His Majesty sure had thoughts of this dishonourable recantation, when he was so loth to publish the Proclamation against them.

3. The third scruple is *Persecute*, for that is the word in the Irish copy, not prosecute, a license granted to *Persecute*. Sure the Bishops had a finger in this Article, and that *Persecuted* Protestants should expect no protection from his Majesty, or any of his forces, against the *Persecution*, of the Papists, but rather have occasion to fear the joyning of the force, the King shall have interest in, in the *Persecution*, as it is desired by the Catholiques, to whom no such trifle must be denyed, is to me a sad story.

4. The fourth scruple, that these Catholique Subjects shall have liberty to send such Agents to his Majesty, as they shall think fit from time to time. Priests and Jesuites not accepted.

If the Scales be not yet turned, take the whole Cessation, and the thirty thousand eight hundred pound, and that will sure weigh it downe to the ground. But I have much adoe to leave the contemplation of this *Cessation*, Let us take a second view.

1 Of the time when it was granted, most seasonably, when the Popish party was driven to great Extremities for want of victuals, and had been in greater, had not the Forces raised and payed by the Parliament been seduced into a disaffection to their service.

2. Of

2. Of the Grounds, all Acts of importance that are to passe the eye and censure of the world use to come armed against all Exceptions with a preamble, shewing the ground and necessity of them; How comes it to be here omitted, that wee have neither real nor* pretended causes and considerations, but a downright Cessation, or rather Accommodation, as Souldiers judge it. Was it such broad-faced iniquitie, that no Maske, neither in *Oxford* nor *Dublin* would fit it. Was it neither for the preservation of the Protestant Religion, nor affection to the ancient and native Kingdome of *Scotland*, nor for the reconciling of the Distractions of the Kingdome of *England*: Since those dull contrivers could finde no matter for a foundation: Give us leave to supply. Seeing the Catholique cause (which the King of *England* is induced to serve either nakedly, or cloathed with the pretence of upholding his Power and Prerogative, which is suggested to be invaded and indangered by the Puritanes there) is now very much concerned in the due ordering of the affairs of Great *Brittaine* and *Ireland*: And whereas the Irish Catholiques have given so good testimonie of their approved zeal and cruelty in massacring neare two hundred thousand Hereticks, and may hereafter do the like service in *England* and *Scotland*, if in this their present extremity they may be respited and relieved. And whereas it is of very great consequence that the Papists, and all that will upon any pretence, or for any advantage, adhere to them in this Cause, be firmely united together against the Puritans and their adherents, whether in *England* or *Scotland*. It is concluded and accorded betwixt the two *Etcetera's*, that a Cessation of Armes, the like was never heard of, should bee agreed on, from whence the Catholique Cause and Party may expect these advantages.

1. Free importation of Armes, Ammunition, Victuals and Provisions of all kinds, and free accesse of any of their Confederates from any part of the world.

2. Ready transportation into England or other parts, of such supplies which shall be necessary for his Majesties service, against the Puritanes and Parliament there.

3. The strengthening the Popish party with the Union of the

* This discovery was pend upon the sight of the naked Cessation as it came from Ireland, before the short covering called, The grounds and Motives, &c. which are not so considerable, as to make any alteration, unlesse of the word, Pretended.

indifferent proteſtants, and conſequently weakning and dividing the Adverſary, upon whom the whole ſtrength may bee now turned.

4 Either an advantage to ruine the Scottiſh Army in *Ulſter*, if they refuſe the Ceſſation, and ſtay; or if they withdraw, an opportunity to ſettle Ireland. and annoy *England* or. *Scotland*, as occaſion ſhall be.

5. That ſome uſefull Priſoners (as the Earle of *Antrim* who was then in hold) might be releaſed.

6. That there ſhall bee a Reſerve of Wood-Kernes, whom this Ceſſation ſhall not reach, who ſhall kill and ſpoil, at their pleaſure, thoſe who may be preſumed diſaffected to the Catholique Cauſe.

And thus have I made bold to repreſent to the world this horrid gaſtly Monſter of the *Iriſh maſſacre*, and (I hope more to the worlds benefit then my owne content) raked in this ſinke of iniquity. The Evidence is finiſhed, Let the diligent impartiall Reader, and the Conſcience of mankinde, make a judgement upon it.

But ſeeing the diſcovery and foreſight of miſchiefe, is but half a wiſe mans worke, which now every body pretends to, and I for company) Let us ſtudy in a few words to declare the beſt Rules of prevention to this inundation of Tiranny and Popery which from the Romiſh Sea is like to overwhelm us, *The prudent man foreſees the Plague and hides himſelfe.*

Many rules both of Piety and Pollicy might be laid down, upon the grounds of Scripture, Reaſon, and Experience. But ſince the moſt of them are ſo well ſummed up in that ſolemne League and Covenant, agreed on and entered into by the two Nations of *England* and *Scotland*. I will not ſcatter them, but propound the deliberate Entrance into that Covenant, and the faithfull purſuance thereof to bee the moſt Religious and reaſonable way, to unite and ſtrengthen the too much divided party of true Proteſtants againſt theſe Conſpiracies diſcovered, which are likely yet further to inlarge their bounds.

There are ſome it may be, who ſtand off for want of the Kings conſent. We want not good authority, though ſuch is our unhap-

unhappineſſe, that for the preſent, his concurrence is rather to be wiſhed then hoped. In the meane time let not the truth and Goſpel of Chriſt bee ſacrificed to the Counſells and confederacies of evill and unreaſonable men. Eſpecially when they who have a great ſhare in enacting and conſerving thoſe Lawes by which our Religion is confirmed, have engaged themſelves and their authority with us; neither let us bee ſtartled at the noyſe of a Proclamation, that turnes Religion into treaſon, and Union into ſedition. Proclamations are neither the Lawes of England, nor yet of the *Medes* and *Perſians* which alter not, but may be retracted, either, with ſome difficulty, as that againſt *Scotland*, or more eaſe, as that concerning *Ireland*.

Others they are who are not ſtrangers to the preſent affaires, but there is ſomething that fits nearer them then Religion or publique Liberty, which they are loath to adventure by ſuch an engagement in this declining State of the Parliament affaires, and therefore ſtudy an ungodly and unprofitable Neutralitie To theſe men I wiſh a ſound minde and a changed heart, *to ſeek firſt the Kingdome of God*, Let ſuch conſider, that if he who was the *Way*, the *Truth*, and the *Life*, preſcribed the true way to life, they are in the falſe, his rule in ſuch caſes is, *He that ſaues ſhall loſe*. And let them know further, that they will one day have more need of protection from God, then his Cauſe hath now of theirs, when they ſhall (without repentance) receive this repulſe, *Go to the gods whom ye have ſerved*.

Me thinks it ſhould not be in vain to ſpend a word or two upon that more temperate party of them, who are now unhappily ingaged againſt the Parliament in this wretched Cauſe. Sure there are ſome to whom the Counſells of the *Digbyes*, and the inſolent carriage of *Prince Robert*, and his Harpies, are litle leſſe odious, then thoſe courſes which the two houſes of Parliament are conſtrained to. There is yet place for Repentance (God ſend Grace) And if the ſenſe of their own honour, which they take ſo much pains to bury, in the ruines of their Countries Liberty; nor yet of the honour of God, which if not their intentions, yet certainly their Actions deſperately ſtrike at, in this apparent danger to Religion, yet let the conſideration of the iſſue of that

work

work they are about, supposing their prevailing (not so probable as they may conceive) a little worke with them. Will it not as much trouble them to see the Kingdome governed (as now one part of it is) by a Spanish Popish *Junto*, as by an English Protestant Parliament; To see their beloved moderation swallowed up in the violenceof that desperate Jesuiticall Partie that rules at the Court, as in the supposed Severity of those Councels, Civil or Ecclesiasticall, that governe at the *City*? Let such men be assured that their Ends, unless such as are consistent with Tyrany and Popery, must give way to the predominant Interest, which will be found to be that of the Feminine Planet in the Issue, which when they have served, they shall like useless Instruments, be laid aside, and dis-regarded.

Certainly the intentions of those who are drawne into this Popish confederacy are so different, that I am confident if they prevail against us, their Quarrels will be as many and bitter against each other, as now against the Parliament. Vices are opposite and destructive, not onely to vertue. but one to another Me thinks these Gentlemen, who pretend to justice, peace, moderation, and something of Religion, should think themselves but ill associated, in the midst of such prophane plundering companions, to which they are not so much companions as subjects. Sure they cannot be well at ease to see the first fruits of this Irish Cessation presented to their union, but how then can they endure, when his Majesties Rereguard of his Romane Catholique Sudjects shall be brought over with their hands full of the bloud of more then 100000, offenceless Protestants, whom they have cruelly massacred? Sure the apprehensions of this cannot but shake their Prerogative faith, and make them apprehend themselves in more danger from their confederates, then their supposed Adversaries. If this labour to them be lost, I am sorry, but glad it was no more.

Let me speak to them who are counsellable, that is, those who in the truth and uprightnesse of their Hearts have entred into this Covenant, and thereby ingaged themselves to the Preservation of true Religion and Liberty, who must labour for stedfastnesse in that Covenant, lest our medicine prove our poyson.

Let

Let none of us go about to deceive our selves with unprofitable Treaties, or hopes of a yet impossible Accommodation, but chearfully and faithfully accomplish a speedy and firme Union with the Councels and Strength of Scotland (which will encourage, not only religious, but wise men to joyne with us) it being beyond a reasonable expectation that by our owne strength or wisedome we should extricate our selves from this growing calamity, in which we are daily more and more involved. It now becomes every man to wind up his thoughts to a Christian Resolution befitting the present necessities and condition of the Church of God, and walk worthy of it, and let the Lord doe what seemeth good unto him.

I might now make my selfe a great deal of more work, and create some trouble to my Reader, if I should after this satisfaction I have given to my owne heart, and the friends of this Cause of Religion, go about to satisfie the world, and answer their severall Quarrels with this undertaking; but I will bee more mercifull to the Reader, and more just to my self, then to accuse my selfe by Excuses: Onely I will give you a taste of that which I am like to have plenty of.

The first question will be, *Who is this?* I answer, It matters not who, but what. The next is a Position. *Sure hee was a mad man, thus to provoke Majesty it self: did he ever learn that verse in* Homer,

Κρεισσον γαρ Βασιλευς οτι χωσεται ανδρι χερηι.

Yes but he hath, and that of *Job* too, in such a case as this: *Let me not I pray you accept any mans person, neither let me give flattering titles unto man.* I hope to see the day when I shall bee accounted a better subject to the King, then he that accuses me. In the mean time, I am satisfied with being a good subject to the Kingdome, and no Traitor to the Church: if I have incurred any danger, it was to shew thee thine, if a good Protestant. *But there need not have been so much bitternesse used, which often disadvantageth a good Cause.* It is the language of the times, and not mine. A filthy Ulcer must have a sharp Lance: the Massacre of Ireland is a bitter cup; *Quis temperet invectivis?*

But here are many things produced in this Treatise that are but slender proofes. Then take them all together. *Altogether are but a Rapsody scraped up out of the Parliament Declarations, and such scandalous Pamphlets as Plaine English, and, The English Pope.* Truth is a common inheritance, and now so scarce that I was glad to take it where I could finde it, *Tush, I can tell more of these affaires then this Discoverer.* Then tell them, or tell me, and I will. *But Mercurius Aulicus will bee sure to meet with you.* This is no time to be afraid of Court *Bull-beggars* but if he meet with mee, he must goe out of his way, I tell truth, he tels lies.

But I have now done, and, it may bee, done that which hath provoked almost every body but my owne conscience, which witnesses with me, that I have not written any willing or negligent falshoods, nor (to my best understanding) any unseasonable or unnecessiry truth. There is no man but will stand in need of some charity, I shall finde it from them that have it, from those that have it not I shall not expect it. There are other *Mysteries* in this world of *Iniquity*, carried on by them, who under the pretence of service, doe the greatest dis-service and dishonour to the Cause of Religion and Liberty, which must either be amended, or not concealed. Let other men doe their share as I have done mine, and the world will certainly bee either honester or wiser.

This discourse cannot be better concluded then with that which is the earnest and constant request of the Author, to the Lord God of Hoasts, the God of Israel, that seeing wisedome and might are his, he would vouchsafe wisedome to the Counsellours, courage and constancie to the Souldiers, willingnesse to the people, and faithfulnesse to all those that have or shall ingage themselves in this great Cause, so infinitely valuable, beyond the Estates and Lives of all that undertake it. To Him bee Glory, and Peace upon Israel. So be it.

FINIS.